441 438 439 shipped into Geidam. This sort of trade, it will be shown, does not center in the market-place, but goods entering in this fashion do eventually reach the market. Cloth, enamelware, and everything sold by the tabarma are all imported into Nigeria, but they pass through many Kanuri hands before reaching these retailers in the market-place. Sabarma from other small towns come into Geidam to buy these things and resell them in their own towns, and sabarma from Geidam go out to the small towns and villages with their goods.

44 438 439 563 The character of the Geidam market as a local market can also be seen in the interaction of various cultural groups within the market. Peoples of many cultures can be found living in Geidam. Neither Fulani or Shuwa Arabs, however, are found in the town itself. Both come into Geidam on market day to sell particular items with which they are associated and to buy necessities for themselves. Both the Fulani and the Shuwa Arabs are semi-nomadic pastoralists who come into towns solely to exchange their goods for those made by the townspeople; both sell cattle and dairy products. Fulani men sell cows, bows and arrows, and distinctively decorated calabashes; Fulani women sell butter, soured milk, woven baskets and basket covers in a separate section of the market-place devoted to their products. The Fulani buy cassava, crushed groundnuts, [415] sugar, gowns, hats, shoes, kola nuts, and tobacco. Like the Fulani, the Shuwa sell cows and butter, but the specialties of the Shuwa include the leaves of the kuka tree which their wom-

44 en collect, and the black wooden bowl (bur) which serves as
438 the standard eating bowl for all Kanuri. In turn, they buy
439 Kanuri-style gowns, bəjis, dates, kola nuts and incense. Last-
563 ly, Buduwai, a pastoral sub-group of the Kanuri, come into the
[415] Geidam market with cows, milk, butter and millet to sell. They buy salt, sugar, and Maria Theresa dollars (gursus, from which they make bracelets and anklets).

5. External trade.

44 External trade remains to be considered. This is the
439 process through which Western goods, imported by the European
177 trading companies, enter into the Kanuri economy and are distributed so that they eventually reach the individual Kanuri. As part of this process, the cash crops of the Kanuri are sold to agents of Western companies and exported from the area.

44 The trading companies of Geidam sell their goods to whole-
439 salers, wealthy Kanuri or Hausa middlemen, who primarily re-
177 ceive quantities of imported cloth from the companies. The
452 companies extend credit to these middlemen, each of whom has his shop or canteen in the town where his stock in bolts of cloth is displayed. Payment for goods is made after the cloth is sold. Consequently these men are balɔsma in Kanuri terms.
[556] Successful operators of canteens are wealthy men who deal in
[592] large volumes of goods. They are the heads of large households,
[571] and have a great many relatives, and tata njima attached to them. The tata njima farm for them, and many transact business for them as well. They distribute and sell cloth in the dis-

461 on the gourds. Thus his social life and craft production are inextricably interwoven. This is the human side of cottage industry. Wife, relatives, children and friends, all are interneshed in the social context of his economic activity.

178 When steel enamel ware and other receptacles, mass produced
• 415 in the factories of industrialized countries, are used by wider numbers of people, for more and more purposes, and appear at progressively competitive prices, Ka'anami and those like him will come face to face with the modern world.

592 Ka'anami's Compound
351